

**DEVELOPING ENGLISH TEXTBOOK FOR MUHAMMADIYAH
SCHOOL; AN IDEA TO INTEGRATE
THE MUHAMMADIYAH VALUES INTO ELT**

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Abstract

As the most common teaching materials, textbook always has significant impact toward English language teaching. An English textbook contains language culture, ideology, and behavior. While a common textbook is developed by mimicking the native language, it can be said that an English textbooks have secular knowledge for not integrating faith into its content. The Muhammadiyah proposed an education of coherence between knowledge and faith for better education by developing unique curriculum known as ISMUBA which is contain Islamic values and enhancing knowledge. The problem is most of teachers in the Muhammadiyah school use general English which does not meet with the Muhammadiyah education goal.

This paper propose and give example of an idea to develop an English textbook for the Muhammadiyah schools by integrating the Muhammadiyah values into textbook. The textbook is developed by integrating Islamic values as base of language teaching materials. The textbook is also developed based on Kurikulum 2013 for English language teaching, so there is no contradiction of national education goal and the textbook itself. The textbook is developed in order to achieve coherence of knowledge and faith in the Muhammadiyah education.

Keywords: textbook development, the Muhammadiyah values; idea for ELT

1. INTRODUCTION

Textbook is still one dominant supporting element on language teaching. Textbooks are mainly to be seen as a resource of achieving aims and objectives that have already been set in term of learners need (Cunningsworth: 1995). A good textbook always be based on current curriculum, which in general they always complete what are learners' need based on the curriculum. A language textbook, even though it is developed by foreign speaker, it always based on English native speakers' behavior, culture and also ideology. Fairclough on Abdollahzadeh (1989) argues that "language connects with the social entity through being the primary domain of ideology, and through being both a site of, and a stake in, struggles of power." Brown (1990) also mentioned that language may be dependent of cultural background and is not value-free, "there are values, presuppositions, about the nature of life and what is good and bad in it, to be found in any normal use of language." Further, Otham (2013) stated that there is a need make an adjustment toward English textbook due to nature of English text reflects the values and

aspiration of the West and secular nature of the English language which is reflected in the vocabulary and social discourse employed.

An education system are designed to prepare future generation for the county. Indonesia has state the function of their education on Law Number 20 tear 2003 about National Education System. The National Education functions to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity, and is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who process morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible. The function represent the goal to make students to have good intellectual and also humanist behavior. In short, Indonesia intends to make their students to be have high intellectual and also good character for they become humanist and faithful devoting to God, a coherence of science and faith (Kuntowijoyo: 2006). This is suitable with Al-Attas's Islamic education definition (1999) which he stated that Islamic Education is recognition and acknowledgement, progressively instilled into man, of the proper places of things in order of creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence.

Considering some arguments and the national education function above, there is a problem occur; how to make an education to accomplish national education system while English language teaching hard to be separated from its secular culture background? English always bring its backgrounds of western culture, character, ideology and also values. There is some undesirable values and culture carried by western culture in Indonesia. Knowing culture and values always intact with language, some thoughtful treat need to be done in English language learning. The need of Islamic culture in English language teaching is highly recommended, it will ensure the values, beliefs, aspirations and aims reflected in ELT are in harmony with the principles of Islam and hence, fulfills the aim of Muslim education (Otham: 2013).

Based on the Indonesia National Education System, education are designed to brand students become persons imbued with human values who are faithful and pious to one and only God, thus the religious point in the national education system goals can be used as a based to counter undesirable values and culture in English language teaching. Religiosity known as base of education, proposed by Zuhairini (2015:94) that education is an effort to develop children personality, sociality, morality and religiosity. Further Zuhairini stated that religiosity is the basic of education. Integrating religiosity into English Language Teaching can be done by using teaching materials created based on it.

Related to teaching materials and English textbook, a paper written by Abdollahzadeh (2010) concluding that there are significant differences regarding their attitudes towards English language and its importance, English society, English people, English morals, and their interest in English products such as movies. Abdollahzadeh found that differences may be due to the fact that Iran students are exposed to different textbooks with different ideological values. As the research said, a textbook can deliver ideological teaching and also values without losing its first function as base of teaching materials.

2. THE MUHAMMADIYAH

The Muhammadiyah is a Non-government Organization which was born with three identities, namely *tajdid* (reform), *da'wa amr ma'rūuf* (promoting good), and *nahy munkar* (preventing evil) movements. The Muhammadiyah is also an Islamic organization which is known as one of the biggest and the oldest Islamic organization in Indonesia for more than 100 years old exist in Indonesia. The base of the Muhammadiyah movement is Al-Qur'an (107:1-7), known as *Al-Mā'ūn Theology* (spirit of al- Mā'ūn). The Muhammadiyah manifest the spirit of al-Mā'ūn in three different grounds of civilization: schooling, healing, and feeding (Burhani: 2013). The spirit keeps the Muhammadiyah survive for more 100 years and so the Muhammadiyah create schools, hospitals, orphanages, and other social welfare services.

Since the Muhammadiyah's mission was not solely restricted to religious reform; indeed, most of its activities were actually directed towards the cultivation of social solidarity, which in turn inspired its social and educational endeavors (Jainuri: 1997). By the beginning of the Muhammadiyah, education is always being one priority to be achieved, and the Muhammadiyah schools established by the movement not only provided secular knowledge but also Islamic teachings for the daily religious practices of the students (Jainuri: 1997). The Muhammadiyah has many education institutions and has established many schools in Indonesia. It has 7.651 Schools and madrasah in elementary, junior high and senior high, 174 universities, higher schools, institutes and academies.

As a big organization with many schools, the Muhammadiyah also create a unique curriculum which is designed to maintain their ideology and inherit it for their young generation, especially in the Muhammadiyah schools. The Muhammadiyah set its education goal in statue of the Muhammadiyah, it said that the Muhammadiyah education goals to the realization of a pious Muslim, noble character, believe in himself, love the homeland and useful for society and State, and charity towards the realization of the main community, fair and prosperous who pleased by Allah SWT. The Muhammadiyah unique curriculum is also intended to insert the Muhammadiyah values into students' character thus they will act as Muslim in daily life.

3. VALUES IN THE MUHAMMADIYAH EDUCATION

Oxford dictionary define value as "Principles or standards of behavior; one's judgement of what is important to life." Jimenez in Mohideen (2017) stated that values guide a person self-fulfillment, give foundation for community co-existence and relations with others. Values regulate human's behavior.

As an organization, The Muhammadiyah has formulate their values in their Statutes and Bylaws, vision, mission of the organization. The values of The Muhammadiyah are implemented in social movements as the organization goals stated. Education is media of internalizing values into younger students, also for The Muhammadiyah cadres. The Muhammadiyah education system has formulated the values into curriculum, known as *ISMUBA (Al Islam, Muhammadiyah and Bahasa Arab)*. *Ismuba* is unique curriculum in the Muhammadiyah education based on Islamic value and the Muhammadiyah ideology value with integrative-holistic learning approach.

Ismuba is developed based on Islam and the Muhammadiyah values integrated by national education and sciences. The curriculum is one of the efforts of the Muhammadiyah in order to achieve the nation's prosperity. In accordance

with the Muhammadiyah bylaws article 3, point 5, stated that “the effort is developed to promote and renew education, culter, develop science, technology, art, dan advancing research.” Further, in article 7 point 1 stated that achieving the Muhammadiyah mission that is in achieving the goal of the Muhammadiyah then the implementation of *Ammar ma'ruf nahi munkar* needs to be realized in all aspects of life. Aspects of life that becomes one of business prospering society is to educate the nation's children in education. Thus, the Muhammadiyah designed an integrated curriculum thoroughly with various subject areas. By integration of holistic and integrative, the values are expected to be a provision for students in facing the challenges of the times.

There are six main components to construct *Ismuba* curriculum; Qur'an and Hadith, *Aqeeda-Akhlak* (Islamic creed-ethics), *Fiqh* (Islamic law), *Tarikh* (History of Islam's civilization), the Muhammadiyah organization, and Arabic. From those component, except for Arabic, every component can be used to be base of English language teaching. Using the components of *Ismuba* as a base of english language teaching is not against the law about education in Indonesia, in other hand, it is supporting the national education goals and enhancing the character of students by Islamic values and characters.

4. CURRICULUM IN MUHAMMADIYAH EDUCATION

Historically, the Muhammadiyah education has been started years before The Muhammadiyah as an organization itself is formed. Ahmad Dahlan in 1911 tried to reform the traditional Islamic education by creating a classical classroom teaching with Islamic values based teaching in Yogyakarta (formerly known as *Mataram Sultanate*). Sultan Agung has concerned with Islam growth in Mataram, since Mataram Sultanate known as a symbol of Islam (Setiawan: 2015). Fostering the growth of early islam, sultan agung was supporting to build mosque as place for preaching islam and also Islamic education. Thus, the islam education was born in mataram or generally in Indonesia. The early Islamic education took place in the small mosque known as *Langgar*. The problem with Islamic education was it only taught Islamic values only without any development of general science. The Muhammadiyah, in other hand, also criticize the western education system which is by the time put aside religious values in the education. There were dichotomy of science and faith in education. Further, the education was conducted by colonial government which was intended to maintain their power in Indonesia.

Realizing the problem, Ahmad Dahlan intended to synthesize an education that teach science for local people and also preached Islam in the teaching process in order to make local people aware of their needs of knowledge into a curriculum for the Muhammadiyah schools. The curriculum was developed based on integration and coherence of science and faith, and so the integration of science and faith become distinctive of the Muhammadiyah education (Setiawan: 2015). The base of the curriculum is maintained while it always changed periodically to be suitable for current education, now the Muhammadiyah curriculum known as *Ismuba*.

Ismuba is unique curriculum in the Muhammadiyah education. The Muhammadiyah also implements national curriculum in its schools. Thus there are two curriculum implemented in The Muhammadiyah education, Kurikulum 2013 and *Ismuba*. As mentioned above, *Ismuba* and Kurikulum 2013 are synergized to achieve national education's goal. *Ismuba* as The Muhammadiyah unique curriculum that developed based on Islamic entities.

The school was also a part of his movement to modernize the Islamic education which was by the time only concerning on faith and neglecting science. This was also his solution to a dualism of education, a Netherlands education which was only teach secular science, and *Langgar* education which was only teach Islam values and Arabic (Setiawan: 2015). The Muhammadiyah education is intended to create coherence between science and faith by its *Ismuba*, to make people have good knowledge and enhance the faith to their God. In order to achieve it, the integrating Islamic values into teaching subject in The Muhammadiyah School is essential to be done, including in language learning.

In early 1995, Jassen proposed an outline the prominent of characteristics of Islamic English, which are summarized by Argunggu as cited by Othan (2013), the characters are:

- a. Islamic Topics
- b. Lexis which includes Islamic Arabic vocabulary, some of which have become part of Standard English using, e.g. *Shari'ah*, *fiqh*, *fatwa*, and more.
- c. The grammar of Islamic English is plain syntax
- d. The discourse which incorporates many Arabic expressions e.g. *Bismillah* (supplication), *salaam* (greeting)
- e. The audience of Islamic English are Muslims and non-Muslims
- f. The reliance on primary and secondary sources where the former include the *Qur'an* and *Sunnah*, and the latter included the work of *Sahabah* (the prophet's companions) and Muslim scholars from all walks of life.

The outline by Jassen and *Ismuba* itself has same way to make coherence of science, English for specific and the faith of Islam to achieve Islamic education.

5. COHERENCE OF SCIENCE AND FAITH IN MUHAMMADIYAH SCHOOLS

English is a mandatory subject in every school in Indonesia. The English in the Muhammadiyah School is taught generally same with other schools in Indonesia, using textbook, English materials and so on. But using general textbook and English materials will make the Muhammadiyah education goal not be achieved in language teaching. As mentioned above, the Muhammadiyah intended to create education with coherence of knowledge and faith so it is necessary to integrating Islamic values into language teaching.

Practically, the language teaching in the Muhammadiyah schools is same with others schools, but The Muhammadiyah also put an extra concern toward language teaching. In the Muhammadiyah elementary schools at Yogyakarta, there is extra English subject in the curriculum. This extra subject is created to prepare students to be communicate with tourist for Yogyakarta is also one of most visited destination by foreign tourist.

Now days, language teaching uses general English in the classroom teaching. The effect is the teaching materials also using general English and also containing western ideology and values. The ideology, values or any messages can be anywhere in the teaching materials, it could be on the text, picture or implicitly in the exercise. For an example, textbooks are the most common teaching materials in English classroom, they contain texts, exercises, activities evaluations, picture, and anything to support the classroom activities. The textbooks are developed to

mimic the authentic English, as a result the writer also included the ideology and culture into textbooks.

The problem with common English textbook is ideological, culture and values which is not relevant with the Muhammadiyah education. Teachers in the Muhammadiyah school are using common English textbook, knowing the problem of common English textbooks in its ideology, values and culture, resulting the English language teaching does not meet the goals of the Muhammadiyah education. Thus, it is significant to design and develop English textbook for the Muhammadiyah's schools by integrating the Muhammadiyah values into the textbook.

6. DEVELOPING ENGLISH TEXTBOOK FOR THE MUHAMMADIYAH SCHOOLS

Developing English textbook cannot be separated with English curriculum that has been designed by government. English textbook must be designed based on the Muhammadiyah curriculum related English curriculum, and so the content is built based on Islamic values and the Muhammadiyah values. This paper gives some themes and materials that can be applied and developed in English textbook as references for English language teaching and learning. The content of the textbook follows the general English textbook, but in every theme there are special texts related to the Muhammadiyah, Islamic values and also based on English curriculum. The first is interpersonal interaction that is related with Qur'an and *Hadist*. It asks students to obey the law of Islam. It gives a *Hadist* or paragraph in surah about *Shalat* (Praying) or to be a noble person in the world. The second is interpersonal interaction, in Islam there is Islamic creed-ethics (*Aqeeda-Akhlak*), the theme can be developed based on how to greetings in Islam.

The third is about transactional interaction that relates to *Tarikh* (history of Islam's civilization). It discusses about figures of Moslem profiles, history of Islam's civilization to teach simple past tense uses in Narrative text or Recount text. The profile is discussed by students to get more information about who the figure is, and what their contribution to Islam and the world in general, for example Ibnu Sina or known as Avicenna in English literary is famous as a philosopher, scientist and doctor. Besides, students can take good Islamic creed-ethics too. The fourth is about daily activity. Daily activity content must be designed based on the Muhammadiyah character and Islamic also. For example, a daily activity text which is usually on a textbook is not only started from waking up and going to bathroom but it is better to tell students to pray *Subuh* first as a Moslem. This activity will discuss about human activity from waking up, praying five times, and pray before doing activity. It learns about Islamic creed-ethic too.

The proposed content of English textbook for the Muhammadiyah schools is designed as follows:

- a. Al-quran and *hadist* is as same as interpersonal interaction
An-Nisa verse 6 is about instruction to build *Shalat*. It learns command, invitation to pray of Allah.
- b. Islamic creed-ethic is as same as interpersonal interaction
Greeting is done by saying "*assalammu'allaikum* and good morning". It must be spoken by student when meet friend, teacher, and society in social life.
- c. Profile (Islamic creed-ethics and history of Islamic civilization)

Here an example text about Ibnu Sina;

Ibn Sina's full name is Abu Ali Husain Ibn Abdallah Ibn Sina. He was born in the year 980 AD in Asfshana, a place near Bukhara. His parents were high officials in the administration of Bukhara Saman. He grew up and studied medicine and philosophy of science - the science of Islamic religion in Dynasty.

- d. Daily activity (Islamic creed- ethic is related with transactional interaction)
Pupils are very busy as student. They must manage their time deeply. As the surah said "people will be lost out when they don't use the time wisely, except, people who has faithful. They can use their time wisely. So, when they are student, they must use time wisely/ they must take a break in the evening early about 9 p.m. they must wake up at 4.30 a.m. after waking up, they need to pray. Then, they take ablution to do praying in the morning. Etc
- e. Narrative text (Islamic creed-ethic is related with functional text)
Legend of Abu Nawas "Abu Nawas and the Cold Beggar in the Pool". "Look, Majesty," Abu Nawas tried to explain his way. "There is a beggar like a merchant, the beggar is told to soak in a pool of very cold water and will be paid ten ringgit if it can last one night. The beggar agreed to expect a ten ringgit wage and successfully executed his promise.
- f. Recount text (history of Islam civilization is related with functional text).
This text discusses history of Prophet Muhammad.
A great thing happened in the year 571 A.D. (the Christian Era). Muhammad was born in Mecca 571 years after the prophet Jesus. Muhammad is the last prophet that bring message for all creature. Abdullah is as his father. His father had died before his birth. He lost his mother "Aminah" when he was only 6 years old. (Darwis, 2011:3).
- g. Procedure text (it is Islamic law related with functional text)
Procedure text is about how to make something or to do something by the rules. It is given in eighth grade. Student learns about shalat, ablution, and bathing *janabah* based on the Muhammadiyah guide line life.

7. ADVANTAGES OF USING THE MUHAMMADIYAH TEXTBOOK IN ELT CLASS

The Muhammadiyah English textbook are designed by integrating Islam and Muhammadiyah into textbook content and activity. Since the textbook are designed based on Islamic value, the use this textbook will give student Islamic knowledge beside the English itself. The knowledge in the textbook are designed using integrative-holistic learning approach, which is based on current suggested approach by Kurikulum 2013. By the integrative approach, the textbook is also

supporting the character education policy which one of current main education program.

For Muhammadiyah schools, the textbook provide a two in one teaching materials; English and *Kemuhammadiyah*. The textbook is also provide English term for the Muhammadiyah and Islamic values. The English provided in the textbook is based on integrative English and Islam, so the secular knowledge will be balanced by the Islamic knowledge. The textbook also give Islamic literature in its content since the development of current curriculum is text-based teaching, so there are more space to integrate science and knowledge in the English Language teaching.

The textbook will help teachers to inculcate Islamic values, provide a new text which are not only refers to the West, provide opportunities of learning and develop students with new kind of knowledge. Also, the textbook will provide at least two knowledge, the English itself and Islamic knowledge as its character education.

8. CONCLUSION

The need of Islamic English textbook is undeniably urgent, considering the language culture ideology and secular knowledge which are somehow irrelevant with Islamic values. Designing English textbook should consider the needs, curriculum, content and language, while the Muhammadiyah offers a structured Islamic curriculum synergized with national education goals and current national curriculum, it can be assure that a textbook based on the Muhammadiyah value can fulfill the needs of Islamic English textbook for at least the Muhammadiyah schools itself and for other public school. The textbook can be the answer of the needs of Islamic English textbook for countering the secular knowledge of language and integrating Islamic values into English language teaching.

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